THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's" (LUKE 20: 25).

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WHICH IS THE TRUE CHURCH?

PRESIDENT CHARLES W. PENROSE, in *Rays of Living Light*, No. 6, makes this well-considered statement, "If the Romish church, from which the Church of England seceded, had no divine authority, then the Church of England could have none, for all she had she obtained from that church."

That is absolutely true.

But a gentleman, a member of the Anglican church, across whose path that "Ray" has fallen, takes exception to the statement quoted. He says:

1. "It is very essential for you to prove, if you claim your church to be the only true church, that all other churches have emanated from the Romish church, which you say is false; otherwise your claim tumbles to the ground."

2. "Unfortunately, you cannot prove that the Church of England 'seceded' from the Romish church at all. The Church of England existed in this land long before the pope was ever thought of."

The gentleman adds, that the Anglican church was fully organized by the year 300 A.D.; that it was re-enforced by missions at various times; that the missions were united under an anti-Roman bishop in 673; that during the Middle ages the people all belonged to the Church of England, but that "in 1570 the Romanist secession from the Church of England took place."

3. He claims, finally, that there are four essentials which must be found in every Christian church, viz., (a) the Catholic creeds; (b) the apostolic ministry; (c) the sacraments of the gospel; and (d) the primitive liturgy.

Some very important points are brought out in this criticism of the position of the Church of Jesus Christ of Latter-day Saints on

the question of apostasy and authority, and a somewhat closer scrutiny of each may not be without interest.

With regard to the first point it is only necessary to say, that nobody claims that *all* other churches have emanated from Rome. The Greek church, from the historical point of view, is rather the parent than the offspring of the Roman church. There were constant quarrels between the bishop of Rome and the patriarch of Constantinople over theological questions, and also concerning authority, each claiming to be entitled to recognition as the head of the church. In spite of the efforts of emperors to unite the two factions, the Roman prelate, in 1054 A.D., issued a bull excommunicating the patriarch, and the latter summoned a synod which condemned both the bull and its author. The Greek church is, therefore, not an emanation from Rome. Nor can some other Oriental churches, such as the Abyssinian, the Armenian, the Coptic, the Maronite, etc., be so considered. They are all growths independent of the Roman church.

But this is not the question at issue between the Church of Jesus Christ of Latter-day Saints and other churches. We maintain that the scriptures predict a general and complete apostasy from the Church of Christ, and that this apostasy actually took place. We claim that the reign of antichrist was established instead of the sovereignty of our Lord, and that this revolution was as radical as if the people of Great Britain should discard their wonderful democratic form of government and establish autocracy in its stead. We, further, believe that God again has introduced His spiritual government among the children of men, by establishing the Church through the instrumentality of the Prophet Joseph Smith. We hold that all the churches of the world have deviated from the teachings of our Lord, introduced ordinances different from those instituted by Him, and changed the form of government He established. The Roman church, particularly in the matter of church government, patterned after pagan Rome, and her daughters have followed her very closely. The question, then, is not, whether all churches have emanated from Rome, but whether the Church of Christ has remained on earth, in any of the existing sects, from the day of its foundation until now; or, whether it was necessary to establish it again by means of direct revelation, as at first. The latter proposition, we hold, is true, and can be proved from the Scriptures and from history.

With regard to the second point, history is so clear that there should be no excuse for doubt as to which church seceded from the other. To say that Rome seceded from the Anglican church is a mere juggling with words, as if one should say that, by the American War of Independence in 1776, England seceded from the American colonies involved in that conflict.

Very early, missionaries came to Britain, and the Britons became

Christians. By whom the gospel was first introduced is not known, but the probability is that Christian soldiers came with the Roman armies and made converts among the native Britons.

When the Romans, owing to the attacks upon the empire by German and other northern tribes, abandoned Britain, the people here called the Angles, Saxons, and Jutes to their assistance against Picts and Scots. These readily accepted the invitation, and when they found that this was a pleasant country, they simply seized upon the land for their own use and drove the owners into the mountains of Wales and into Devon, Cornwall, and Strathclyde. By the year 613 A.D. the newcomers, who were called "English," from the name of the most important of the kindred tribes, the *Angles*, were the masters of the entire country as far west as the Irish Channel, the native Britons, or the "Welsh," as they were called, having been compelled to retire before the invaders.

These English brought paganism back to the British Isles. They were worshipers of *Woden*, *Thor*, and all the other divinities of the old Scandinavian mythology, and they had no respect for a religion whose votaries they had conquered. They robbed and burned the churches and killed many of the clergymen.

In the year 597 A.D. Pope Gregory sent Augustine and some other monks to England. They landed in Kent, where they were kindly received by King Ethelbert, who accepted Christianity and made Canterbury an espiscopal see. That was the beginning of the Anglican church. Later on Paulinus, another monk, went to Northumbria, where King Edwin and his chiefs became Christians. Monks now spread themselves all over the land. East Anglia was converted by the Burgundian Bishop Felix, and Wessex was "Christened" by Birinus, another emissary of Rome. The Anglican church was, therefore, but a part of the Roman religious body.

In Northumbria a conflict arose between the missionaries from Rome and those of native, Keltic origin, but, finally, at the synod of Whitby in 654, King Oswin decided in favor of Rome, and this determined the issue of the conflict between the rival missionary forces. The Keltic priests submitted, or retired, and the predominant church was modelled after Rome. In fact, the Anglican church was unified and organized by Theodore of Tarsus (669-690), an archbishop sent here for that purpose from Rome. "From his time the ecclesiastical unity of England may be said to date. The whole body of the English clergy now acknowledged the supremacy of the see of Canterbury, and began to meet in national synods for legislation and mutual encouragement" (Harmsworth's *History of the World*, Vol. V., p. 3505).

And so the Anglican church remained part of the Roman church until Henry VIII. broke with the Pope and declared himself "Supreme Head on earth of the Church of England," shortly after he had made Anne Boleyn his queen (in 1533), without waiting for

the demise of his first wife. That, certainly, was an Anglican secession from Rome, as pronounced as was the secession of the German Lutherans.

Such being the testimony of history, it is perfectly correct to say that, "If the Romish Church, from which the Church of England seceded, had no divine authority, then the Church of England could have none, for all she had, she obtained from that church." If anyone takes issue with this proposition, it is incumbent upon him to prove that the Anglican church never acknowledged the supremacy of the Pope, and never seceded; and that she has preserved the doctrines of Christ, His ordinances, and His form of government, in all their purity and divine authority. He must prove, further, that the fruits of Christianity are seen in public morals and in the social life of the people belonging to that church, in their business, politics, and various institutions; for the tree is known by the fruit.

With regard to the third point noted, it may be admitted that the "catholic creeds," the apostolic ministry, and the sacraments of the gospel are essential, so that their absence in a religious society marks it as being something different from the Church of Christ. But this statement needs some further qualification and explanation.

(a) If by the "Catholic creeds" is meant the so-called *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*, the reply is that not one of these antique literary products has apostolic orgin. But if the expression is used to denote the doctrines preached by the Apostles of our Lord and contained in their inspired writings, their acceptance is very essential. Those doctrines include the Fatherhood of God and the brotherhood of man; the redemption through the atonement of Christ; repentance, baptism for the remission of sins; the reception of the Holy Ghost; continuous revelation; vicarious work for the dead; the coming of our Lord in glory; resurrection; and final judgment. All these are cardinal doctrines of the Apostles. A church that denies any of them is, in that respect, in opposition to the Church of Christ.

(b) The "apostolic ministry" is another term that must be defined, in order to be understood. That ministry is not made up of popes, cardinals, archbishops, bishops, vicars, curates, deacons, etc., such as are supposed to administer to the spiritual wants of the members of the numerous churches of the world. The apostolic ministry consists of two orders of priesthood, the Melchizedek and the Aaronic. In the Melchizedek priesthood there are High Priests and Elders, who administer to the spiritual needs of the people of God. In the Aaronic priesthood there are Priests, Teachers, and Deacons, whose special privilege it is to administer to the material and temporal wants of the people. From the High Priests, presiding officers, such as Apostles, Bishops, Presidents of the Church and of various organizations of the Church, are chosen. The

Apostles are traveling ministers of the gospel, and the Seventies are their aids in the ministry. Such is the "apostolic ministry," which is so essential that an organization without it is not, and cannot be, the Church of Christ.

(c) The "sacraments of the gospel are so well defined in the Scriptures, that it is strange that there can be any controversy about their number. And yet the Roman church insists on observing seven sacraments, viz., Baptism, Mass, Penance, Confirmation, Orders, Matrimony, and Extreme Unction. Some members of the Anglican Church follow Rome in this respect.

The sacraments of the gospel, however, are only two, viz., Baptism and the Lord's Supper. Baptism, according to the word of God in all ages, is the immersion in water of a repentant sinner, by one having authority to perform that ordinance in the name of Jesus Christ, for the remission of sins. The Lord's Supper is a sacred, commemorative ordinance by which we renew our covenants with the Lord. In it we partake spiritually of His sacrifice, and thereby testify to our willingness to be one with Him and His Church, and to keep His commandments. If by "sacrament" we mean a sacred ordinance in which spiritual blessings are imparted by the use of material things as symbols, then there is no objection to regarding marriage, ordination, and confirmation as sacraments. But they are not sacraments in the same sense as Baptism and the Lord's Supper. The Word of God does not say, for instance, that he who believes and is married shall be saved, as it affirms of Baptism. Confirmation, in the scriptural meaning of the word, i.e., Reception of the Holy Ghost by the Laying on of Hands—the only confirmation the Bible teaches—is an essential part of Baptism, and is not a separate sacrament. Water baptism and baptism in Holy Spirit are one baptism. One is incomplete without the other. Penance is unscriptural. The scriptures teach us to repent of our sins, and to ask God for forgiveness; not to *buy* forgiveness. It teaches us to confess to God and to *each other*, not to a priest. Ordination can, of course, not be a sacrament in the same sense as Baptism and the Lord's Supper, because it is not intended for all the members of the Church, but only for a few as a qualification for a special calling. Extreme unction is entirely foreign to the Scriptures. It is applied by the Romish church to the dying, when they are not expected to recover, as a belated passport to heaven. The scriptural ordinance is anointing the sick with consecrated oil, in order that they may recover. Extreme Unction, so-called, is only a perversion of that sacred ordinance.

(d) A word or two may be added about the "primitive liturgy." The apostles of our Lord did not introduce any liturgy. The services of the first followers of our Lord were very simple, modeled somewhat after the services of the synagogues. They consisted of singing, prayers, reading of the Scriptures, the celebration of the Lord's supper, sermons, and testimonies. The sermons were

either explanations of the Scriptures, narratives of sacred history with proper applications, exhortations, or predictions of future events, as the Spirit prompted.

Liturgies became a necessity in later ages, when the church, feeling the decline of the power of the Holy Spirit, sought, in pompous and awe-inspiring ceremonies, a substitute for the divine influence. There are many ancient liturgies, the majority of which belong to the eastern churches, but none of them dates any farther back than the beginning of the fourth century. Most of them were written between the fourth and sixth centuries. The so-called Liturgy of St. James arose in the fourth century. The Roman liturgy is also called "Petrine," but the earliest date assigned to it is 461 A.D. The edition ascribed to Gregory the Great, but modified several times, was adopted by the Council of Trent. The present liturgy of the Anglican church owes its origin to an act of Parliament, adopted in the year 1643 "for the calling of an assembly of learned and godly Divines, and others, to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England." That liturgy is not very primitive.

The Church of Jesus Christ of Latter-day Saints is the Church of Christ, established by revelation on the eternal Rock. It is not a branch of any sect, large or small. It has the apostolic doctrines, the apostolic ministry and authority, the sacraments of the gospel, and the form of government which God Himself has established among the children of men, the same form which obtains wheresoever He sets up His kingdom, in heaven or on earth. We cordially invite all to investigate this statement, with an earnest desire to find the truth.

J. M. S.

THINK OF ETERNITY.

MAN'S life upon the earth is brief, yet he toils, for the most part, over things which cannot long endure.

The florist bestows his undivided attention upon his plants. Each leaf and bud receives the benefit of his patience and skill. Many days and many years he spends among the flowers, fertilizing the ground, removing the weeds, and warding off pests. The shipbuilder thoughtfully draws his plans for the construction of a giant vessel. Multitudes of artificers are engaged in the prodigious undertaking. The beat of the hammer upon the metal resounds throughout the day and the night. The statesman views the perplexities of his country. He repels the dangers from without, and allays dissension within. Through his keen insight, latent national strength is made manifest. He raises his state to prosperity and renown.

All temporal achievements, however, will perish. The man who

labored among the plants sees them fade and wither. Frost and excessive heat, insect and worm, undo what he has accomplished. The disintegrating forces of nature will make of the magnificent ocean-liner a useless hulk. The throbs of her engines will cease forever. Her steel will become rust. The strength of nations vanishes. Their periods of greatness will have an ending.

It is better to plan and build for eternity. Under all circumstances in life it is well to think of man's relationship to the great future beyond the tomb. Though men live in a world of perishing things, they can perform works which will not be destroyed. They may cultivate a garden whose blooms will never fade. Kind words and noble thoughts and worthy deeds will send forth a fragrance that will be a delight in the hereafter. Ships can be built—not of wood and steel—that may carry to God's harbor the heaven-seeking passengers. There is a kingdom which armies can not invade. Rebellion will not destroy it. No historian shall write of its downfall. It is not protected by fleets and fortresses. All the inhabitants thereof will live under perfect laws. God will be its ruler, and that kingdom will be His forever.

Strive for imperishable glory, work for an enduring result, and when the heart has ceased its beating, and the voice is stilled in death, there will be, on the other side, the riches which have been won by the struggles in mortality.

Liverpool. J. E. C.

LIFTERS AND LEANERS.

There are two kinds of people on earth to-day;
Just two kinds of people, no more, I say;
Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No! the two kinds of people on earth I mean
Are the people who lift, and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just the two classes.
And, oddly enough, you will find, too, I wean,
There's only one lifter, to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you the leaner, who lets others bear
Your portion of labor, and worry and care?

—Ella Wheeler Wilcox.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 14, 1915.

EDITORIAL.

KORAN FOR TURKISH SOLDIERS.

PRESS reports have told us that the festival which the Turks and Persians call *Bairam* will be celebrated this year by Turkish troops on the Gallipoli peninsula, by the distribution among them of copies of the *Koran*, the Bible of the Mohammedans.

The Moslems observe a month of fasting, the *Ramadan*, during which they are not permitted to partake of food or drink between sunrise and sunset. This season of fasting ends with a *Bairam*, a festival of rejoicing, which generally lasts three days. Seventy days later another *Bairam* is celebrated. This commemorates the sacrifice of Isaac by Abraham; only, in Mohammedan tradition, Ishmael takes the place of Isaac. On this occasion the head of every Mohammedan family is supposed to kill a lamb, a third part of which is given to the poor, and one third to dependent relatives, whereupon the remaining third is eaten by the family. The *Bairam* this year, we fancy, will be an occasion of mourning in many Turkish homes, instead of one of rejoicing, and the *Koran* will prove a comfort to them, as images and relics to Catholics.

The Mohammedans have a much greater veneration for the *Koran* than Christians generally have for the Bible, although few of the common people can read it. They believe that God sent Mohammed to the world with this book, and that the laws and ordinances revealed in it supersede all that were previously instituted. It contains, they say, a *final* revelation, and it is the duty of all men to accept it and to abandon all sects and religions not founded on it.

Concerning the Deity, the *Koran* teaches that there is *one* God, Lord and Governor of the universe, who produced all things out of nothing; of whom there is neither image nor resemblance, who never begot any person whatsoever, as He Himself was begotten by none; who, as He never was a son, so He never hath been a father.

There is a remarkable resemblance between Mohammedanism and Roman Catholicism, in some of the observances and beliefs. The Ramadan is the Mohammedan lent, and the two Bairams remind us of Easter and Whitsuntide. Both hold that the universe was created of nothing, and that there can be neither image nor resemblance of the Almighty, although the Scriptures tell us that *man* was made in His image. The Catholics affirm, and the

Moslems deny, that there is a son in the Deity, as well as a father and a Holy Spirit, but when they explain what they mean, they seem to agree. The Catholics declare, "The Father is God, the Son, God, and the Holy Spirit, God. And yet there are not three Gods, but one God only. The Father is Lord, the Son, Lord, and the Holy Spirit, Lord. And yet there are no three Lords, but one Lord only. For as we are compelled by Christian truth to confess each person distinctly to be both God and Lord, we are prohibited by the Catholic religion to say that there are three Gods, or three Lords. The Father is made by none, nor created, nor begotten. The Son is from the Father alone, not made, not created, but begotten. The Holy Spirit is not created by the Father and the Son, but proceeds. Therefore, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing prior or posterior, nothing greater or less, but all three persons are co-eternal, co-equal to themselves." All of which is merely a roundabout way of saying, with the *Koran*, that there is only one God, who is absolute and immutable. For human mind cannot conceive of a father who is not prior to his son; or of a son who is co-eternal with his father; nor of three persons who are all one person. There is, as far as we can see, no possibility of reconciling these contradictions so as to make the creed intelligible, short of adopting the Moslem view.

Fortunately, God has revealed Himself, in both ancient and modern manifestations as the Father of His Son, Jesus Christ, and of all His children through the lineage of Adam, "which was the Son of God" (Luke 3:38). This is intelligible. It is also exceedingly comforting among trials and difficulties. It gives us some knowledge of our origin and destiny. It encourages us to pray in faith, knowing that the eternal Father has not forgotten His children. It helps us to understand the atonement of our elder Brother, and why He became the Captain of our salvation. It kindles in our hearts that love of God and our fellow-men, without which religious observances are but empty ceremonies—sounding brass and tinkling cymbals.

J. M. S.

IN HIS COUNTRY'S SERVICE.

President Clarence J. Woods, of the Liverpool conference, reports that word has been received of the death on the battlefield, on the 24th of May, this year, of Brother William Storey of Chester, a member of the K. O. Y. L. I. He was born the 5th of December, 1875, and was baptized on the 26th of April, 1908, by Elder Lawrence Garrick. Brother Storey was among the first to respond to his country's call.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held in Mechanics' Institute, Burton Street, Nottingham, Sunday, October 3rd, 1915. The following were in attendance: President Hyrum M. Smith of the European mission; Elder J. M. Sjodahl of the Liverpool office; President John A. Maynes and Sister Maynes of the London conference; President James Judd of the Birmingham conference; Elder John G. Hancock of the Bristol conference; Elders Gilbert Taysom and Robert H. Jones of the London conference; President Ernest E. Greenwood and ten traveling elders of the Nottingham conference.

The morning session commenced at 10:30 a.m. by singing, "Sweet Sabbath school." Invocation by Elder John G. Hancock. Sacramental hymn, "While of these emblems we partake."

The sacrament gem was led by Ivy Hall of Mansfield, after which the sacrament was administered by Elders C. Y. Nelson and C. J. Smith. Ivy Hall led in the concert recitation, from Doc. and Cov. 76: 1-6. Interesting exercises were given by the children of the Eastwood branch Sunday school, under the direction of Brother George W. Thompson.

President Greenwood welcomed the saints and friends to our conference meetings, and stated, in so doing, that he believed that the saints were in a good spiritual condition; their attendance at conference, and their living in general, denoted this. It is difficult to realize on this beautiful day, he said, that we are so near the theatre of the world's greatest war. Everywhere we see placards with the inscription, "Your King and Country need you." How true it is of ourselves! Our King, the King of heaven, needs us very much. The speaker gave as a reason for the Latter-day Saints being glad and thankful that they have a true conception of God and His designs toward us, as His children. The speaker read the first part of the seventy-sixth section of the Doctrine and Covenants and commented on it. He testified that the kingdom of God had been set up again in these latter days in fulfilment of prophecy made of old.

The Derby choir, under the direction of Brother George Bradley, rendered the anthem, "Praise ye the Lord."

President Hyrum M. Smith was the next speaker. He said that it was a good thing to occasionally renew our fellowship in such meetings, the oftener the better. It was also good for the members of the Church to partake, with their brethren, of the sacrament of the Lord's Supper. "While with my brethren and sisters," he said, "I don't want one of them to feel in his or her heart, that I am partaking of the sacrament unworthily." The Lord knows our hearts and can see into them, and He understands and knows the very thoughts of the heart. He then spoke of the training of children. The better way of teaching them, he said, is by using

kindness, rather than harshness. He admonished us to look after our families and see to it that we preserve in purity those charges which God has given us. He gave the same advice to the teachers of the Sunday school and other organizations, and asked the blessings of God upon all the saints and the traveling elders who are laboring among them, trying to give to our friends the knowledge and testimony of the gospel that has been accorded them freely.

The Leicester choir rendered the anthem, "Abide with me," under the direction of Elder H. L. Frisby.

Benediction by Elder Robert H. Jones.

The afternoon session commenced at 2:30 by the choir and congregation singing, "Lo! the mighty God appearing." Invocation by Elder Gilbert Taysom. The Leicester choir sang the anthem, "Come unto Me."

Elder Wilford H. Pyott was the first speaker. He stated that the Latter-day Saint elder was in the world for but one great purpose, that of preaching the gospel of Christ, which has again been restored to the earth, to his fellow-man. There was need of its being restored, it having been taken from man in earlier ages of the world. It was not for a foolish purpose, then, that the elders are called to leave their homes to perform missions in foreign countries, as well as in their own native land. He showed how there are different kinds of revelation, some specific, some local, and some of general application. Jonah received a special command, and, in like manner, had the elders of the Church, in this day, been specially called. Christ came to earth and established certain laws which to-day are referred to as the gospel. One of His commandments is repentance, because since the gospel is for the salvation of man's soul, and man cannot be saved in his sin, and all certainly do sin, it follows that man must repent sincerely of his personal sins, and that means absolutely to turn from, and forsake them.

Elder John M. Mills, Jr., the next speaker, said he was glad for the opportunity to be present and bear his testimony to the assembly, because, as Christ had said, we should not let our light be hid, and in applying that statement to ourselves, we, who have a testimony of the gospel, are required to do our utmost to give that testimony to others who are in darkness. It is a false impression that some men have, when they believe that all they need do in order to be saved, is to profess a belief in Christ. The first gospel sermon preached by Peter upon the day of Pentecost, plainly teaches that we must first repent, then be baptized for the remission of sins, and then be blessed with the gift of the Holy Ghost. He showed from the parable of Lazarus and the rich man that there are different rewards for people who live differently, thus differing in their compliance with the commands of the Father.

Elder H. L. Frisby rendered a solo entitled, "Nearer, my God, to Thee."

Elder Clato Y. Nelson said he was glad that he was given the opportunity of being here, and bearing his testimony to the truth of the gospel, to people of the Church, and also those who were not of our own faith. The Savior admonished men to search the Scriptures, but the speaker was of the opinion that this warning and admonition is very greatly disregarded by man in this day. He referred to the twenty-ninth chapter of Proverbs, where we read that where there is no vision the people perish. He was sure that the world to-day is in need of prophets of God, for it is perishing for the lack of the word of God—there being no prophets in the sectarian churches. He was happy to be a member of the Church of Jesus Christ of Latter-day Saints, in which there are prophets who speak the word of God according to truth. The Lord at the time of Enoch spoke much unto His people, and why? Because they were a people who were willing to test the word of God and live His truth. He said that if the people as a whole would put aside their wickedness there would be prophets among them.

President John A. Maynes of the London conference was the next speaker. He said he had enjoyed greatly the spirit thus far through the conference, and the words spoken by his brethren. He said he had been given the opportunity of visiting the home of one of his dear friends who had lived here in Nottingham formerly, and that while visiting at this home, had met with the people living there at present, and had borne his testimony to them also, and that he had felt real joy and satisfaction in so doing. Through a knowledge of the gospel he had been blessed with a family, and had also been given a knowledge how to rear them, which he considered a great blessing, and that without his meager knowledge of the true gospel he would not have been so successful. "Mormonism," so-called by the world, he said, will bring sunshine and joy and happiness into the home; will give those who accept of it a knowledge as to the true worship of God and an understanding of the mysteries of the world. It will cause them to understand the true meaning of life. He said that it would give a true conception of the facts concerning the Godhead, because "Mormonism" teaches that God is not what many people to-day believe Him to be. Men for ages have been in a quandary, and are still in the same position, but through the means of revelation in these last days, God has revealed Himself and has given to man a true knowledge of His attributes, His being, and His desires towards us, as His children. He said that if we do not know the true nature of God, we are not in a good position to render true worship. He read from the eighty-eighth section of the Doctrine and Covenants, verses three to six, and said that we believe that in the Son of Man are represented the true attributes of God the Father. The gospel teaches that more is necessary for us to do than to confess that

Christ is our Savior; we must comply with all the laws and ordinances of the gospel.

A male quartette, composed of Elders Pyott, Frisby, Pingree, and Ballif, rendered, "One sweetly solemn thought."

The names of the general and local authorities of the Church were presented, and those officers were sustained by a unanimous vote.

The combined choirs rendered the anthem, "Give ear, O Lord." The benediction was pronounced by Elder S. C. Gerrard.

The evening session commenced at 6: 30. Congregation and choir sang the hymn, "What was witnessed in the heavens?" Prayer was offered by Elder S. H. Paskett. The infant of Brother J. Thomas Bramley was blessed by President Hyrum M. Smith.

Miss Fanny Pinder rendered, in a pleasing manner, a vocal solo, "Thanksgiving."

Elder A. B. White was the first speaker. To the investigators he gave a few words of welcome, stating that it was for the benefit of those who had not yet heard the gospel that the Latter-day Saint elder had come from his home in the Valleys of the Mountains. Still, part of the duty of the elder is to visit and encourage, and exhort those who had taken upon them the name of Christ by baptism. He read from Isaiah, twenty-ninth chapter, fourteenth verse, in which the Lord, through His Prophet, declared that He would do a marvelous work and a wonder among His people; and this was to happen in the last days, at the time that a certain record was to come forth. God, he said, had kept His word. He had started to do this great work, and it was given a substantial beginning in the year 1830, when the Church was organized. It was because those known as "Mormons" had believed in the restoration of the gospel, and were willing to do their best to impart of this knowledge freely, having received it freely, that the elders of the Church are willing to offer any sacrifice in their power.

Elder Stephen H. Paskett said that we as a people believe in being true, benevolent, and chaste. We want to combat error, and battle for that which is good. We believe in a God that hears and answers prayers, and in His Son, Jesus Christ. Why do we believe? Because we read the Bible and believe it. It is by the Spirit of God that we are able to know that the gospel is true. As the apostles were commanded to teach the gospel of the kingdom to all the world, it is but right and proper that we should now have exactly the same gospel. We have the same officers of the kingdom, and they teach the same laws. He said that the whole Christian world is teaching from the same book that we teach from—the Bible—but the fact is, that they are doing so by authority not God-given. He bore his testimony, and said that he was reared in a "Mormon" community, but he was willing to come here, having been called by the servants of God. He said that

when he came into contact with the world, he saw more fully the beauty of the Church, and the gospel of Christ.

Elder Jabez E. Neville referred to the fact that a great deal had been said in our meetings to-day concerning faith and repentance, and other gospel principles. The Latter-day Saints are a people who strongly believe in the gospel that Christ once gave to men, but which was taken away and has now been restored in this day. He bore a strong testimony to the truth of the gospel.

A mixed quartette, composed of the Misses Louie and Lizzie Welch, and Messrs. Frisby and Bradley, rendered, "Light of those whose dreary dwelling."

President James Judd, of Birmingham, said that the things taught in the meetings during the day cause us to respect each other, rather than to be ruled by selfishness. If we live up to the knowledge we have of the gospel of Jesus Christ, our reward for so doing is sure, and if the fulness of the gospel were lived, eternal salvation would be ours, and that blessing is the greatest that can come to man, even better than all the world's wealth. To gain more wealth is not the real purpose of man's being placed in the world; but God had good reasons for putting us on the earth. We believe that that Spirit which was so active as to cause holy men of old to write the things we have in the Bible, is in operation to-day. He bore his testimony that God had again spoken from the heavens, that direct revelation to-day is no myth, but a reality, and that the gospel is now restored again.

Elder J. M. Sjodahl read from Genesis, concerning the mission of Noah for one hundred and twenty years, in which time he was calling the people to repentance; but on account of their wickedness, they were destroyed. He also quoted the prophecy of the Savior: "But as the days of Noe were, so shall also the coming of the Son of man be." In explanation of this, he said that the message in these days, given by the Latter-day Saints, is to the same effect as was the message God sent Noah among the people to preach. Our message is that God calls upon all men, everywhere, to repent of their sins and prepare for the coming of the Son of Man in glory.

President Hyrum M. Smith said he wanted to endorse all that the elders had said in the conference. He wanted strangers to ponder over the things which had been spoken. The true purpose of the Latter-day Saint elder is to announce that another dispensation has been ushered in, and that we are trying our best to perform this obligation given of God. He showed how the work of the elders and apostles of old, and those of this dispensation, is identical. He read from Ezekiel 37:16-19, and then explained what the Book of Mormon contained. He referred to the blessings that Jacob gave to the two sons of Joseph. It was the seed of Joseph, through his two sons, that did eventually run over the wall; in other words, crossed the ocean and became a mighty people upon

the western continent, and it is their records that are to-day known as the Book of Mormon. He explained that different historians kept their records, which were finally, in abbreviated form, laid away in the hill Cumorah. In this day and age, under the inspiration of God, Joseph Smith came in possession of them, and under the influence and power of God, translated them into what is known to-day as the Book of Mormon. It was the record spoken of by Ezekiel, when he said, "They shall become one in my hand." Truly, the Book of Mormon and the Bible, are one to-day, being used by the people of the Lord in the promulgation of His truth in all the world. The speaker gave as a reason why the record should be carefully read, that it contains the fulness of the gospel of Christ. He said that those present who were old enough were proper subjects for baptism, but that little innocent babes, who cannot commit sin, or transgress law do not need to be baptized. He promised that investigators would gain testimonies if they would only pray with faith.

The combined choirs rendered the anthem, "Thrust in thy sickle and reap."

Benediction by Elder George S. Ballif. The choir, under the direction of Elder H. L. Frisby, rendered most efficient service.

On Saturday afternoon, October 2nd, 1915, a very interesting Priesthood meeting was held, at which instructions were given by President Hyrum M. Smith, Elder J. M. Sjodahl, and Presidents John A. Maynes and James Judd.

A. B. WHITE, Clerk of Conference.

RELIEF SOCIETY CONFERENCES.

A RELIEF SOCIETY conference of the various branches of the Hull conference was held in Foresters' Hall, Charlotte Street, Hull, on September 30th, 1915. President Ida B. Smith, President Virgil C. Hall and five traveling elders of the Hull conference, and Relief Society workers of the different branches, were in attendance. Reports were given of the work done in the various branches. President Ida B. Smith expressed her appreciation of that which had been accomplished, and of the splendid reports. She also gave some good instructions and encouraged the sisters to attend the Relief Society meetings. A short program was rendered. PresidentHall and Elder Francis O. Vernon made a few remarks.

FLOYD W. NIELSEN, Clerk of Conference.

THE Relief Societies of the Newcastle conference held their annual conference in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, September 29th, 1915. The meeting was called to order at 5 p.m., with Sister Ida B. Smith presiding, and President Marion Knight conducting the exercises. After the opening hymn and

prayer, Sister Ida B. Smith addressed the meeting. She explained the object of the Relief Society conference. Sister Martha Diston, of the Sunderland branch, offered a few remarks. The report of the Relief Society for the past year was read by Sister Dora Middleton, the first counselor. The president of the Hartlepool branch read the report for the year. Sister Banaster, of the same branch, then addressed the meeting. The report of the Middlesborough branch was read by Sister Clark. Sister Lydia Rutter then rendered a solo, "I have read of a beautiful city." Elder George W. Smith made a few remarks on behalf of the Carlisle branch. Owing to the president's not being able to attend, there was no report read. There was no report read for the South Shields branch, but Elder E. C. Morgan made a few remarks on behalf of that organization.

President Ida B. Smith then gave instructions as to how the Relief Society should be carried on, and said that in whatever is done the president and counselors should counsel with each other and be united. She thought the sisters had worked hard to get so good a report for the year, and she hoped it would be better still for the next year. Sister Smith also read the report of the Relief Societies of the European mission for the last year.

Sister Evelyn Short gave a recitation.

President Marion Knight said he was pleased to be able to attend a Relief Society conference and hear the reports of the different branches. The meeting was closed by singing and prayer.

LYDIA RUTTER, Secretary.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Liverpool conference have been changed to "Glenleigh," 111 Queen's Road, Blackburn.

Baptisms.—A baptismal service was held in the salt-water baths, South Shields (Newcastle conference), October 1st, 1915. One soul was added to the Church of Christ, Elder Willis S. Thomas officiating.

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